439 of officials and military men. The natives eagerly snatch it up.
177 Yet at the time of King Kisabo the chiefs strictly banned the wearing of cotton material for they suspected quite rightly that, together with the foreign merchants and goods, other influences would soon be introduced which might undermine their sovereignty.

291 Apart from the bark material which predominates, goat skins (ikikoba, urusato) are also worn as loincloths, with the fur side inward; they are the only clothing for children, poor people, and mostly for the Batwa also (Plate 7). In northeastern Urundi, in the Bugufi district, hide cloaks are worn more often than those made from bark (No. 8, p. 61). All over Urundi the [854] women, in addition to the loincloth of hide or bark material, around the upper part of the body wear a quadrilateral piece of hide or bark material, tied in a knot at the shoulder; it is used to carry the youngest child on the back. The men wear a larger, toga-like garment, held up by a knot at the shoulders and falling down over the knees. The knots at the shoulders are often decorated with a few large tassels of dry banana bast which look like gigantic major's epaulets (Plate 11a, 14a).

287 Barkcloth (impusu) -- Stuhlmann calls it "bast felt" (No. 386 32a, p. 35) -- has an advantage over hide and cotton materials in that it is very light, warm, and permeable, but its production requires work, and since it frays out after longer wear, it soon becomes full of holes and frayed and looks very shabby (Plates 9, 13a). Add to this the usually very dismal, dark gray color. By nature it is brown. In a very few cases it is dyed red with laterite or plant juices (for mourning), or it is decorated with [531] black designs shaped like spindles, leaves, or circles against its natural reddish-brown background. Usually it is dyed a dark gray with wood ashes, argillite, or mud from the swamps, and then it is a deplorable sight. When a large number of people dressed in this manner happen to stand together in a crowd, the many black-clothed figures, [31] combined with the smooth-shaven skulls and flashing spears which are carried by everyone, form a very impressive total picture of great somberness. We again find this simple method of dyeing in Unjoro, the most northerly area to which the Bahima extend; Vandeleur writes

287 about this: "The Wanjoro (in the highland of southern Unjoro)
386 produce the same clothes of barkcloth as the Waganda [Ganda], dyeing them black by putting them for a day into the mud of a swamp." (No. 9, p. 377.)

291 There is no difference between the dress of the Batussi and the Bahutu, nor is there a special costume reserved for certain classes or professions. The Mutwa and the Muhutu, the Mutussi and the Muganwa, the great chief and the king: all dress in the same unattractive blackish-gray impusu of tree bark. Another feature common to them all is that they take off the long upper garment inside the huts and when working in the fields because it is a hindrance.

287 248 The material is made from the barks of several fig species (Urostigma), mainly the Ficus chlamydodora Warb. or the Ficus Schimperi Hochst., in the same manner as in those areas of Ruanda where garments of barkcloth are still worn. Since more barkcloth is used in Urundi than in Ruanda where cotton cloth is already much in use, more fig trees are planted near the huts in Urundi than in Ruanda; often they look like a village orchard near the houses. For this reason alone the scenery of Urundi gives the impression of being more friendly and varied than Ruanda which is grassy for the most part. Almost every cluster of huts lies in the shade of a little fresh green fig grove. The fence surrounding the homesteads also consists partly of fig trees which form natural fence posts, giving firm support to the latticework of the fence. According to van der Burgt, the Ficus chlamydodora was introduced into Urundi only about 60 years ago and at present occurs only where it is cultivated. However, I believe I have seen it growing wild in the peripheral mountains of the northwest.

287 Once the tree has grown until the trunk is about the thickness of an arm, its bark is removed for the first time. For this purpose two horizontal incisions are made around the trunk from half a meter to one meter apart. Both incisions are connected by a vertical incision, and a long rectangular piece of bark is then loosened from the tree without difficulty. The exposed area of the trunk is then rubbed with butter, and banana leaves are tied around it. Then, from the cut edges, the bark completely